

CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 9.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

BRIEF EXPOSITOR, NO. 2.

FOR THE CHRISTIAN TELESCOPE

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."

Matt. iii. 12.

This language is admitted by Christians of all denominations to be parabolical, and by a great majority, the two particulars here mentioned are thought to represent two kinds of men; viz. good and wicked; and that Christ will gather the good from among all Nations, and conduct them to the blissful enjoyment of never-fading pleasure, in a world to come; and likewise the wicked, to never-ending wretchedness and wo. The happiness of the good is thought to be represented by the garner, and the misery of the wicked by the unquenchable fire. But I shall withhold my assent to this construction of the passage, until after comparing it with the infallible rules of Scripture and Reason, I find it agrees in *all* points with man's present state, and the object of Christ's mission. In doing this, I shall observe the following order: 1. I shall attempt to shew the inconsistency of the common explanation given of it. 2. I shall attempt to give its true meaning, by comparing it with scripture and reason. First, then, its inconsistency appears in several particulars: 1. *All* the wicked are chaff; then there is no wheat, for the whole world is guilty before God; "They are *all* gone out of the way, they are *together* become unprofitable; there is *none* that doeth good, no, *not one.*" Rom. iii. 12. 2. It is impossible in the very nature of things, for wheat to become chaff, or for chaff to become wheat; therefore, allowing this supposition, the parable does not appear correct; for, all men are born either wheat, or chaff; if all wheat, all must be saved; if all chaff, all must be damned. 3. If the wicked are to be cast into the fire, like chaff and stubble, to be literally burnt up, root and branch, they cannot exist as men, but must be totally annihilated; which conclusion is more than the advocates of this sentiment are willing to allow. 4. If the sense this supposition conveys be admitted, it cannot be true that God "retaineth *not* his anger forever," Micah vii. 18. or, that Christ will accomplish the object of his mission, which was "to seek, and to save that which was lost." Now, all are lost; "*all* are gone out of the way;" consequently,

if he does not save *all*, he does not accomplish the object whereunto he was sent. As this, therefore, cannot be the meaning of the passage selected, we will attempt to shew as secondly proposed, what the true meaning is. By referring to Malachi iii. 2, 3, we shall find the following—"For he," Christ, "is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Here Christ is represented under the figures of a refiner's fire, and a fuller's soap. What is the object of a refiner's fire? Is it to burn up the gold or silver put into it? No: But to refine it; to separate the dross from the pure metal:—so a fuller's soap is not to destroy the cloth, but to cleanse it from the dust which has collected upon, and become interwoven with it: the cloth is the same before cleansed, as afterwards: So also Christ is represented under these figures to shew that he should purify and cleanse (not destroy) them: from what? Certainly from those evil passions which have become engrafted into their natures: for, the object is, "that they may offer unto the Lord an offering in *righteousness*." Again, 1 Cor. iii. 13—15. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, *he shall suffer loss: but he himself shall be saved.*" Thus, evil, which is the chaff of man's nature, and has grown up with him, is to be burned, yet the man himself shall be saved, and *all* mankind be gathered in *one* by the Redeemer; "For, it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself: by him, I say, whether they be things in earth, or things in heaven." Col. i. 19, 20. Can two enemies be reconciled, and still remain at variance with each other? If so, then can a man while under condemnation be reconciled to God; but not before, for, "the carnal mind is enmity against God." Further, it hath pleased the Father to make the Son a surety for the redemption and purification of *all* men: for he hath given *all things* into his hands, that of all he hath given him he should lose nothing. John vi. 39. I would ask, if a soul be not *lost* that is doomed to interminable suffering? If not, then may one part of a head of wheat be burnt, and yet the head remain whole and perfect. To conclude: It is apparent that the chaff either means *wicked men, or their sinful lusts.* If it means wicked men, then must *all men* be inevitably destroyed; for *all are sinners.* If it means their sinful lusts, then will *all men* most assuredly be cleansed, purified, and saved; as the mouth of the Lord hath declared it. Isaiah xlvi. 24, 25. "Unto me every knee shall bow, every tongue shall swear; surely

shall say, in the Lord have I *righteousness and strength.*" Now, can it be said with any degree of propriety; nay, will the advocates of eternal misery allow, that a man, while under the influence of a wicked and depraved heart, can say truly, and honestly, that in the Lord he has *righteousness and strength?* If so, then indeed can wheat become *chaff*, and afterwards be literally burnt up, root and branch, and yet remain burning as long as eternity shall circle onward! then indeed, can *two contradictions* be reconciled, in such a manner as to make a *complete rationality!* **PHILOS EXETASIS.**

FOR THE CHRISTIAN TELESCOPE.

REFLECTIONS ON GENESIS ii. 17.

"For in the day that thou eatest thereof thou shalt surely die."

Man was created after the image of the invisible God: he came forth from the hand of his Creator, a rational, intelligent, and accountable being. He was placed in a situation that would call into exertion all the faculties of his mind, and bring to the test the constancy of his nature. His habitation was a garden, planted by the plastic hand of the Almighty, and designed for his residence and happiness, so long as it should be preserved by him in its original beauty and purity. Every thing that could please the eye or ravish the fancy, flourished in perpetual youth: it was adorned with every object which could delight the imagination and excite the admiration of its inheritors; and nothing was wanting to gratify and solace the sense, and charm the perception.—The primordial state of man is thus beautifully described by Moses:—And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Amidst this pleasing variegation of delights, this terrestrial paradise, where bloomed without a thorn, the rose of innocence, placed by the hand divine, man gazes and admires! In what direction soever his opticks turn, objects creative of exquisite enjoyment promiscuously present themselves. Amongst this exuberance of delights, man wondering stands, while thus the great Creator speaks: All thou beholdest, was by me designed to make thee happy: to be a scene of perpetual fruition, and unmarred felicity! Freedom thou hast to participate uninterruptedly, this precious collation, and pluck with favour the ambrosial fruit from every tree of this delightful bower, ex-

cept the one whose deceptive charms invite thy preference, which stands in the centre of the garden ; thou shalt not eat of it ; for in the day thou eatest thereof thou shalt surely die. Of all this variety of pleasing objects man was prohibited the knowledge or enjoyment of but one. All that his soul could desire, or his appetite relish, was placed within his reach, with full permission to pluck from each prolific bough, its fruit delicious, except from that conspicuous tree, whose fruit engendering death, he was forbidden to partake. But alas ! imperfect man ! how soon by unrestrained, immoderate desire impelled, thy garden of delights, thy paradise of joy, is rived of all its native charms ! How soon the flower of peace is withered, and for ever blasted the blushing rose of innocence ! by one false step thyself art ruined ! that fertile spot where bloomed spontaneous, all that could please the eye, or gratify the sense ; marked by dread desolation, no longer smiles delight, or beams enjoyment !

*All, all is changed ; thyself, alas ! how dead !
Thistles and thorns compose thy restless bed !*

J.

FOR THE CHRISTIAN TELESCOPE.

TO PROFESSOR STUART,

Of the Theological Institution at Andover, Mass.

DEAR SIR—You well recollect, no doubt, a series of letters directed to you, by a very able and sensible writer who styled himself, "An Inquirer after Truth," in the Universalist Magazine ; wishing for an explanation on what you had written to Dr. Channing respecting the Greek expression *ta pan* or *ta panta*, or rather, how, according to your own mode of exposition of the whole paragraph in which the above Greek words occurred, you can *possibly* *avoid* proving the doctrine of universal salvation ; if, what you *then so strongly* stated be actually *true*. To these letters, notwithstanding very urgent solicitations were made, you never returned, to my knowledge, any formal reply :—and as an apology for your conduct, you mentioned, that "you must know the name and object of your antagonist before you entered the lists ; and contend on some other ground than that of a newspaper." As meaning to be honest, candid, and a serious inquirer after truth, and wishing to have it elicited, it is hoped that you will consider the above obstacles removed by receiving this letter. A dispute I do not solicit, and if I did, you stated in the Universalist Magazine, that you did not fear it. Though you are, personally, a stranger to me, yet, I will venture to give my genuine name and place of residence, and earnestly request you in the same friendly and fair manner as the "Inquirer," &c. did, to give us the most explicit as well as the most obvious meaning of the doctrinal part of the paragraph in question, so that the inevitable and true conclusion to be drawn from it may *not* prove, unequivocally, the doctrine of *Universalism* ! If it do not, then, my dear sir, have the goodness now, "while it is an accepted time," to show me and many others our mistaken views. I have attended to the subject so much in the original language in regard to this point, that I cannot fairly infer any other conclusion from your language, but its proving

the doctrine of Universalism—without you can explain yourself so, as to remove all the difficulties which appear to me. I can assure you, sir, that I have no sinister motives nor any evil design in asking this favor at the present time, only, to be taught the truth as it is in Jesus, if I should, with many others, embrace erroneous ideas relative to your own explanation. It is left to your option to say whether to publish what is now requested in the "Christian Telescope," or any other way you may see fit, and best suits your taste. As you mentioned to the Editor of the U. Magazine, vol. 3, No. 1, that, "you were quite unable to reason as the "Inquirer after truth did, about the meaning of the scriptures," so therefore, it is concluded that the views, which you embrace, are, in your opinion, sufficient to preponderate *his*, or else, you would not have made such a declaration. Your compliance with the above request in some public print, will be cordially attended to, and may every *sincere inquirer after truth* be benefitted thereby. With considerations of esteem and respect, may I ever remain your sincere friend,

ROBERT CAPEN.

Middleboro' (Mass.) Sept. 23, 1824.

FOR THE CHRISTIAN TELESCOPE.
GREAT ERRORS.

The common opinion among religionists with regard to the law of God, is, that it threatens endless punishment to the sinner, and that salvation is an exemption from this righteous and just law of our heavenly Father ; or in other words, Jesus Christ satisfied this just law ; by which sacrifice, all who believe are saved from this punishment, which is of endless duration in a place called Hell, in a future and invisible world.

I believe I have stated this correctly ; indeed it is not possible for a person to mistake, except through design ; for we have almost all of us been taught it from our childhood, and it has grown up with us to manhood ; but a *greater error*, if the revealed will of God, contained in the scriptures of the Old and New Testaments, are supposed to teach it, cannot possibly be propagated in the world.

Doctors of Divinity, so called, have made the people believe that such sentiments were taught in the scriptures ; but if the law of God threatens *all mankind* (for all, say they, are sinners, and *totally depraved*) with an endless Hell ; and his law must be carried into full and perfect effect, will not all mankind be consigned to this endless Hell ? No, our divines say they will not. Now let us see how they prove it :—God (say they) out of his mere good pleasure elected some unto everlasting life, and entered into a covenant of grace with his Son (the second person in the *Trinity*) to save this elect number which can neither be increased or diminished) and this second person in the *Trinity* received into his own innocent bosom, the hot displeasure of God, by which the elect are saved from the wrath of God, that is, from an endless Hell ; or as Doctor Watts expresses this scheme,

*"He quenched his Father's flaming sword,
In his own vital blood."*

And again—

*"See how his side was pierced for you
To appease the wrath divine."*

In the Mosaic law contained in the 26th chap. of Leviticus, there is nothing that looks like this scheme ; made by the wisdom of this world.

Again : Examine the 28th chap. of Deuteronomy, where all the blessings for obedience, and the curses on disobedience, are recorded, and you find no such scheme ; but you will find the most severe punishments that ever were threatened, and which have been fulfilled : and the divine Redeemer himself, in view of the destruction of that devoted city of the Jews, Jerusalem, says, "For then shall be great tribulation, such as was not since the beginning of the world to that same time, no, nor ever shall be." Mat. xxiv. 21.

If we cannot find in the Old Testament, a law which threatens the sinner with endless punishment, we shall look in vain for it in the New Testament.—For that is said to be, and really is, a *new and better covenant*, ordered, and in all things sure ; insomuch that the first was a law of works, but the second is by grace alone.

It is high time that the idea that any part of mankind are to be saved from the just punishment of their sins, in an endless Hell, was exploded ; for it is plainly declared in the scriptures that God "will by no means clear the guilty." It is likewise plainly declared that Jesus Christ came into this world "to save his people from their sins," *not in them*, as some of our opposers would insinuate we believe. But it is no where said in the Bible that Christ came to save any person from the just punishment of his sins.

W.

REPLY TO "R. C***."

In complying with the request of our correspondent, we shall be under the necessity of dividing our explanations, so as to occupy a place in several numbers of the Telescope. This may be done with entire convenience, since the several passages to be considered, have no necessary connexion, or dependence upon each other.

The first passage proposed for elucidation, is in Gen. vi. 1—8. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they *were* fair ; and they took them wives of all which they chose. And the Lord said, my spirit shall not always strive with man, for that also he is flesh ; yet his days shall be an hundred and twenty years. There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* unto them : the same *became* mighty men, which *were* of old, men of renown.—And God saw that the wickedness of man *was* great in the earth, and that every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him to the heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air ; for

it repented me that I have made them. But Noah found grace in the eyes of the Lord."

In explaining these verses, we must have recourse to an early tradition which prevailed in the post-deluvian world, that the posterity of Seth were deserving of esteem for the virtues of their lives, and that the posterity of Cain were equally notorious for their vices—that the posterity of Seth, in consequence of their attachment to virtue, were honoured with the appellation of *sons of God*. The *daughters of men*, are considered to be the posterity of Cain, whose beauty allured, and whose sinful example corrupted the mind and vitiated the practice of the sons of Seth, when they became united to them by the ties of connubial life. Thus it would appear that the contagion of moral evil became general through the anti-deluvian world; so that the hearts of the whole multitude were continually bent on evil and mischief.

The declaration, "My spirit shall not always strive with man; but his days shall be an hundred and twenty years," implies that the divine teaching should shortly be discontinued to men in the flesh, and that there should be a general overthrow of the human race, within the space of *an hundred and twenty years*; alluding to the general deluge. This sense of the passage is supported by the next words, in which mention is made of God's *repenting*, and announcing the destruction of the world by an overflow of waters. It could not have reference to the ages of men from their birth to their death; for it is perfectly evident that the lives of men far exceeded 120 years, both before, and after the flood.

What is said of the Deity's *repenting*, can be rationally accounted for, if we admit what appears most reasonable, namely; that the most important changes in the providence of God towards man, were signified by the term *repentance* among the ancient Hebrews. To suppose that any change ever took place in the mind of the great Creator, is repugnant, both to scripture and reason: For with him, "is no variableness, neither shadow of turning." Nor is it possible that God should repent, in the common acceptation of the term, unless he were conscious of having done something wrong—and which supposition can never be admitted by any rational mind, without the absurd conclusion that Jehovah has undified himself! But if only a change in the dispensation of his providence, such as the condition of his creatures requires, be intended by the term *repentance* as applied to God, the whole difficulty vanishes at once; and the divine character stands unimpeached.

Our correspondent asks, "How came God to destroy the world of mankind for their *wickedness*, if it were his final determination to have them *all* saved and made happy?" We answer, it was for *their wickedness*. And was there no punishment in such a signal display of the divine displeasure? We ask in our turn, why the Deity destroys any man by death, if he intends to make that man finally happy? The only difference in these cases, is, the anti-deluvians were destroyed in a more signal manner, which causes it to be viewed in the light of a punishment. The same may be said of Sodom and Pharaoh's hosts.

ORIGINAL POETRY.

FOR THE CHRISTIAN TELESCOPE.

The following beautiful lines were sung at the grave of Mr. Samuel How, of Marcellus, Onondaga county, N. Y.

Thy fragrant bosom, Earth, unfold,
And gently lay thy softest mould:
We bring a slumb'rer full of charms,
To lodge him in thy gloomy arms.

Yet think not, Death, that we resign
This treasure, as for ever thine—
We only ask a transient stay,
Till Heav'n unfolds immortal day!

Then shall this mould'ring frame of flesh,
Spring forth in blooming life afresh;
And Death, that swallows all, shall be
Swallow'd himself in victory!

Let no rude steps disturb the ground
Where this reposing youth is found:
But cherubs here, their vigils keep,
To guard his head and sooth his sleep.

MORALIST, NO. 5.

FOR THE CHRISTIAN TELESCOPE.

"Unto you, O men I call; and my voice is to the sons of men."

Prov. viii, 4.

Lamentable is the fact which universal observation so clearly establishes, and individual experience corroborates; that man is deaf to the voice of wisdom. Cast your eyes over the whole world: Penetrate into the bosom of society: view the vast family of man divided and subdivided, and involved in one perpetual commotion: Observe the numerous evils originated; the rapid growth of vice, and the ceaseless progress of impiety! Witness the career of human frailty, the folly and caprice of the surrounding multitude, and amidst this chaos of confusion, declare, if aught is heard of wisdom's gentle voice—*Doth not wisdom cry? and understanding put forth her voice?* In what condition soever we are placed, it would be well for us to listen to the mild instruction of wisdom: her voice is continually admonishing the heedless, careless soul to arouse from its slumbers, shake off its stupidity, follow her instruction and be happy.—She addresses herself to every intelligent or intellectual being: "Unto you, O men I call; and my voice is to the sons of men."

By the voice of wisdom, the daring transgressor is arrested in his adventurous career, warned of the consequence of his rebellion against God, and invited to forsake the paths of disobedience, renounce all ungodly pursuits, and *go in the way of understanding*. The voice of wisdom to the sons of men, is, *fear God and keep his commandments*: and her exhortation is to the unreconciled, *acquaint now thyself with God and be at peace*.

She not only invites the wanderer to return from his backslidings, and the undutiful to become obedient to the divine requirements, but remonstrates in the strongest terms against procrastination, and urges

the hesitating to comply with her divine instructions. To those who are deaf to her voice, and unmindful and regardless of her entreaties, she saith, *hear instruction, and be wise, and refuse it not*, lest ye suffer the awful consequences of neglect, the calamities which a determined noncompliance is sure to entail.

The voice of wisdom is constantly sounding.—*She crieth at the gates, at the entry of the city, at the coming in at the doors. Let the wicked forsake his way, and the unrighteous man his thoughts.* O! that man would consider, and comply with the admonitions of wisdom! The world would no longer present a scene for human commiseration; no longer rock with commotion, nor convulse with direful agitation. Then would society cease to be the nursery of discord and strife, to vegetate evil, breed iniquity, or continue the cradle of impurity and vice. Then should man cease to be the enemy of man; pride and envy no longer reign in the heart, darkness recede the mortal hemisphere, a boundless reciprocity of souls commence, and God be all and in all!

THEOLOGICAL CONTROVERSY.

FROM THE FRANKLIN GAZETTE.

To Mr. Abner Kneeland.

SIR,—In answer to your letter of the 8th inst. addressed to me on the subject of my note to Mr. Ballou, I would state, that I was *fully convinced* that Mr. M'Calla never, at any time in his life, wrote, indited, or addressed one line on any subject, to either Mr. Ballou of Boston, or Mr. Mitchell of New-York, by the simple declaration of Mr. M'Calla himself. *His word*, concerning any fact to which he would testify, is sufficient ground for confidence to all who have any intimate acquaintance with him. I have been acquainted with him for several years, and could certify, were it needful, that he is a minister in the Presbyterian Church, in good and regular standing with his brethren, and highly esteemed for his honesty, eloquence, talents, and piety, by thousands in our ecclesiastical communion.—His veracity, so far as I know, was never questioned by any before he commenced a correspondence with you; and since, none doubt it but a few who believe in the universal salvation of mankind.—These *seem to me* to doubt the veracity of God, and to believe in the veracity of "the father of lies," who said, "ye shall not surely die;" so that it is no wonder if they should call Mr. M'Calla "a liar."

The evidence which *fully convinced* and still convinces me of his soundness of mind, is presented to me by my *ears*, when I hear him speak on any subject, for he talks like a man of good sense; and by my *eyes*, when I read any of his writings.

His debate with yourself *CONVINCED ME* that he is "a man of sound mind," and I think came near to convincing your judgment, sorely against your will, that he is a champion for what the greater part of the christian world calls orthodoxy, of extraordinary polemical abilities and prowess. If he did not conquer you, at least *you* will admit, that a man of *no mean powers of mind* could not put him to flight in a contest of four days. In short, by the same kind of *evidence* which convinces me that Mr. Kneeland is not insane, but has a sound understanding, and other mental fac-

ulties, which I deem nearly as much perverted as those of Milton's devil, I am now *convinced* that Mr. M'Calla, in native energy of mind, in soundness of judgment, clearness of apprehension, accuracy of reasoning, rectitude of conscience, benevolence of heart, and even in the knowledge of *Hebrew and Grecian literature*, is every way Mr. Kneeland's superior.

Mr. M'Calla's letters to yourself since the debate, have not failed to convince thousands who have read them with delight, that you have no need to desire a controvertist of *sounder* intellect.

EZRA STYLES ELY.

Philadelphia, September 11, 1824.

REPLY.

Sir.—If, in reply to your note to me of the 11th inst. I do not use all that mildness to which I am accustomed, and which it is always a pleasure to me to observe, unless prevented by a sense of justice due to myself, you will know the example I follow, with which you cannot be displeased, since it comes from yourself.

In answer to my note, you say, "I was *fully convinced*," &c. This, sir, you informed the public before, the truth of which I did not call in question; it was therefore unnecessary to repeat it: the subject of my inquiry was the *evidence* by which you were so convinced, and which you had not given to the public.—You now say, "his (Mr. M'Calla's) *word* is sufficient ground for confidence," &c. If, sir, the public had been informed that you had the "*word*" of Mr. M'C. as your authority for the truth of what you stated (and which no one could positively know except Mr. M'C. himself,) I should never have troubled you on this subject. Or, if Mr. M'C. had been as prompt in disavowing the letter published by Mr. Ballou, as you were in discovering the false statements which it contained in relation to yourself and Dr. Wilson, the public would have been set right at once, which would have prevented any groundless suspicions. Mr. B. however, had every reason to suppose the letter genuine, and therefore treated it as such; and I do not see how the public could be *fully convinced* of the contrary until it was disavowed by the man whose name it bears. I have now in my possession one of the letters in question, and am thereby fully *convinced* that no part of it is in the hand writing of Mr. M'Calla.

It gives me pleasure also to find that Mr. M'C. stands so high among the clergy as a man of "honesty, eloquence, talents, and piety by thousands in our (Presbyterian's) ecclesiastical communion;" for all this adds weight to the importance of the late discussion: and I still hope that nothing will occur to lessen him in your estimation; but that you will still consider him "a champion for what the greater part of the christian world calls orthodoxy." That he has "extraordinary polemical abilities and prowess," I believe will not be doubted by any one who heard, or who shall read the discussion.

But, sir, after all, notwithstanding this high opinion of your friend, M'C. you have not had the hardihood to deny that he has made the incorrect statements with which he is charged, neither have you attempted to reconcile the making of those erroneous statements

with the possession, at the same time, of a sound mind. He stated, during the discussion, that I had written and published a Greek grammar, which is totally incorrect; that he was denied the use of the Church in Lombard-street any longer, which is equally untrue; (which statement he has repeated several times, though it has been as often contradicted,) and he has given no proof whatever of its truth. He has also stated, since the discussion, that I have refused to meet him again; that I sent him the first number of the discussion, and requested him to point out the errors, if there were any; with several other statements which I could name, if I were disposed to multiply them, not one of which is correct. And after all, I am not disposed to call "Mr. M'Calla" a liar, though you quoted those words "a liar!" thereby insinuating he had been so called by "a few who believe in the universal salvation of mankind," among whom you undoubtedly meant to include me! Such insinuations, without proof, more than to say, "These *seem to me*," &c. I consider far beneath the dignity of either the *gentleman* or the *christian*. It is more charitable to impute such intemperate language as that which has been used by Mr. M'Calla, and his vindicator, to a disturbed imagination, or a disordered brain, than it is to say it proceeds from a worse motive. To say that such language proceeds from a mind that is "sound," is only to acknowledge, in other words that it comes from a heart "desperately wicked!"

I challenge you, sir, to show the least evidence that Universalists "doubt the veracity of God!"—and what evidence can you give why it should so "seem" to you other than the evil surmisings of your own heart? By what evidence does it "seem" to you that Universalists "believe in the veracity of the father of lies," who said, "ye shall not surely die?" I know of no Universalist but what believes that Adam did die the very death threatened, and that too "in the day" of his transgression. But those who believe that God threatened all mankind with *eternal death*, and then saves some of them from it, what do they but "doubt the veracity of God," and "believe in the veracity" of the serpent, who said to our mother Eve, (who, no doubt was one of the elect,) and who now says to all the elect, "ye shall not surely die?"

If some of these remarks should be rather "highly seasoned," so as to make your "lips smack,"* how could you expect any thing better from "Milton's devil?"

As to my *inferiority* in every thing that is either *learned*, good, or amiable, to Mr. M'C. in the opinion of one who supposes my "understanding and other mental faculties" so much "perverted," as the writer of the letter which I am now answering, it gives me no uneasiness whatever; because, in the mind of the man with whom Mr. M'C. stands so very high, I may be *inferior*, and yet not be very *low*.

I am glad that Mr. M'Calla's letters to me have been read by "thousands" with so much "delight." I hope they will also be willing to read the discussion.

ABNER KNEELAND.
Philadelphia, Sept. 13, 1824.

* See your notice in the public papers of Mr. Brownlee's work against the Quakers, previous to its publication.

FROM THE ROCHESTER MAGAZINE.

NEW CHURCH.

The corner stone of the Universalist Church in the village of Parma, was laid the 27th of May, with appropriate solemnities, by the officers and brethren of Parma Lodge, No. 340 of free and accepted Masons, assisted by the brethren of Wells Lodge, Rochester and others. Prayer by the Rev. Mr. Barns; Oration by the Rev. John S. Thomson; Eulogy on Masonry and Benediction, by the Rev. L. Knapp.

The house is 50 feet by 45; has an elegant steeple; stands in the very centre of the village, opposite the Parma Hotel; and will be inclosed in the present month. Our distant readers will be surprised to hear that this is the first house erected for worship, on the Great Ridge Road, between the Genesee and Niagara rivers, a distance of 75 miles.

The corner stone contains the following inscription. To the ONE ONLY GOD, SOLE PROPRIETOR OF THE UNIVERSE, this edifice is erected for his worship by the FIRST UNIVERSALIST SOCIETY OF PARMA, Monroe Co. N. Y. The society would hereby inform posterity that they are believers in the covenant which God made to Abraham, that in his seed, which is Christ, all the kindreds of the earth shall be blessed; and that in the execution of this covenant, Jesus the Mediator, will restore all fallen intelligences to eternal purity and happiness; so that peace and bliss will universally pervade the vast empire of intellectual nature.

□ "No Universalist" is received, and will not appear till next week, for want of room.

□ The exposition of Greek terms, by R. C****, is received, and shall appear without any unnecessary delay.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Pickering, Mr. John Y. Tenny, to Miss Harriet Goodnow, both of this town. Same day, Mr. Randal Whipple, to Miss Sally Slocum, daughter of Maj. Benjamin Slocum, all of Cumberland.

On the 23d ult. by Rev. Mr. Edes, Mr. Samuel P. Bullard, of Ware, Mass. to Miss Mary-Ann Burr, of this town.

On the 23d ult. by Rev. Mr. Gano, Mr. J. F. Coney, to Miss Charlotte L. Chapin, all of this town.

On Monday morning last, by Rev. Mr. Pickering, Col. Job Angell, 2d, to Miss Sarah J. Cleaveland, eldest daughter of Mr. Cyrus Cleaveland.

DIED,

In this town, on Sunday night last, after a short illness, Miss Hannah Tyler, in her 75th year.

On Sunday last, Mrs. Susannah Brownell, in the 77th year of her age, widow of the late Mr. Stephen Brownell, formerly of Portsmouth (R. I.) She was a worthy member of the Society of Friends.

On the 25th ult. Henry Lothrop, son of Mr. John Freeman, aged 16 months and 27 days.

On Monday night last, Thomas Parsons, infant son of Mr. Thomas B. Fenner.

Judge Thatcher's Letter, on original sin, for sale at this office, and by S. W. WHEELER.

Wanted at this office, a Lad, 14 or 15 years old, as an apprentice to the printing business. One from the country would be preferred.